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HENRY B. STEINHAUER

HIS WORK AMONG
THE CREE INDIANS



By

REV. JOHN MACLEAN, M.A., PH.D.



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Henry B. Steinhauer

His work among
the Cree Indians of
the Western Plains
of Canada



BY JOHN MACLEAN, M. A., Ph. D.

Author of "Canadian Savage Folk," "The Indians of
Canada," "The Making of a Christian," etc., etc.



REV. H. B. STEINHAUER, INDIAN MISSIONARY.

Born at Rama, Ont., 1820; died 1884. Began work among his own people
in the North-West, 1840.



NE of the largest Indian stocks on the North American Continent is the Algonquin, of which numerous tribes make their home in Canada, and are widely scattered, the Miamaes dwelling on the Atlantic coast, and the Crees and Blackfeet at the Rocky Mountains, and one of the largest tribes belonging to their stock is the Ojibway, whose habitat lies chiefly in the Province of Ontario. These people lived in the forests and on the shores of the lakes, and found a precarious livelihood by means of hunting and fishing and from the wild fruits which grew in abundance. Their wigwams were constructed of poles covered with bark which afforded shelter, but there was no privacy as several families occupied the same house, and there was little comfort in these primitive abodes. Out-door life is generally conducive to health of body and mind, but it was not so to these people, as they were only active when hunger compelled them to work, and habits of idleness were formed which made them liable to disease. There were few who lived to old age, the hardships of a wandering life swept away many of the children and those who were naturally of a weak constitution. They ate when they were hungry, and fasted when food was scarce, they feasted in times of plenty, dancing and singing to their hearts' content, and when sickness fell upon the camp, the medicine-man with his herbs and incantations sought to repel the evil spirit, which was supposed to cause the disease. They were inveterate gamblers and played for all their possessions, not even stopping to calculate the cost. With painted bodies and scanty clothing, which was worn night and day, they were far from cleanly in their habits, and their condition was sad indeed. With the advent of small fur traders, who established posts in the vicinity of the Indians, where they kept and traded liquor, there followed degradation and loose immorality. Poverty and vice bore hard upon the natives, and with self-respect and independence gone, many of them were in a sad plight, with no one to take any interest in their temporal, moral or spiritual welfare. Their destitute condition, however, awakened a few noble spirits to attempt something toward elevating the Ojibways, and in 1820, the Rev. William Case and other zealous ministers of the Gospel began to arouse the Christian people of the province to a sense of their responsibility, and the foundation of Methodist missionary work in the Dominion was laid. A few years previ-

ous to this date the Moravians had begun a mission among the Wyandot Indians on the river Thames, and the Anglican Church had a mission among the Six Nations on the Grand River, but these were far from successful, drunkenness and paganism prevailing to such a degree that the missionaries despaired of accomplishing any good. The labors of Edmund Stoney and Alvin Torrey, the former a local preacher and the latter a Methodist missionary, and the devotion and enthusiasm of the Rev. William Case brought a permanent change, and with the conversion of Peter Jones and John Sunday, both of whom became notable missionaries among the aborigines, the work received such an impetus that the country was stirred, the church thoroughly aroused, and from that time the progress has been continuous, and thousands of red men have found their way to the Cross and have rejoiced in salvation through faith in Christ.

The early missionaries followed the natives to their haunts in the forests, often travelling on foot along the trails, enduring much hardship and privation, and then they sped away in their canoes up the rivers and over the lakes, in quest of scattered bands, forsaken by all save the fur-trader, anxious to gain profit at the expense of the people. On the open sward, in the leafy temple, in the wigwam of the chief, and on the shore of the lake, they told the wonderful story of redemption to many eager listeners. They were not, however, without opposition from the fur-traders, whose business was injured, as the traffic in intoxicating liquors received a hard blow, the medicine men were often rebellious as their power was broken through the preaching of the Cross, and there was always a party deeply attached to the rites and customs of the native religion, which threw many obstacles in the way. In their missionary travels, the pioneers of the church found their way to Lake Simcoe, where the Jesuits labored among the Hurons in the sixteenth century, and there these later apostles of the red men preached salvation through Christ. So great was the success attending the preaching of the Gospel, that many of the natives were converted. At a quarterly meeting held in Newmarket in February, 1828, thirty Indians from Lake Simcoe were baptized, and formed into three classes, with two of the most pious and gifted as leaders, and in June at a camp-meeting on Yonge Street, about three hundred from Lake Simcoe and Schoogog Lake were assembled, of whom an

hundred were pagans, and at the close of the meeting, thirty of these pagans professed conversion. The pagans belonged chiefly to the Matchadash Indians, who lived on the river Severn, which connects Lake Simcoe with the Georgian Bay. Peter Jones and William Case followed the Indians to Holland Landing, and after examining and instructing them in the faith, they were



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A WIGWAM HOME OF THE INDIAN.

baptized. Some of the natives were living in a state of polygamy, and when the missionaries explained that they could not be baptized, unless they agreed to live with one wife, they expressed their willingness to do so. John Asance, the chief of the Matchadash Indians had three wives, whom he called "All dree

brothers," and when asked if he were willing to part with his last two wives, he said: "I have now embraced the Christian religion, and am willing to do anything you tell me. I took these women when I was blind, and I did not know that it was wrong; for we have been taught, that a man might have as many wives as he could support, and I thought I could support three very well, but now my eyes are opened to see that it is not right to have more than one wife, so I will part with two, and keep only the oldest and first one I married; with this request, that I may have the privilege of supporting the children by the other women, that they may not want." Being told that it was his duty to support them, the matter was settled, and when the two women were appealed to, they agreed, as they said that they loved Christ, and desired to keep His laws. On June 17, 1828, one hundred and thirty-two Indians were baptized, which was the greatest number of Protestant Indians ever baptized at once in Canada. They were arranged in classes, and fourteen leaders appointed to take care of them.

Amongst those who were baptized at this time, was Henry B. Steinhauser. He was an Ojibway Indian born near Rama, about 1820. The place of his birth was on the eastern shore of Lake Couchiching, in the county and Province of Ontario. It was in this vicinity that Champlain spent nine days, entertained every night by the inhabitants of Cahiagne with war dances and banquets not far from the present town of Orillia. The Huron nation and the Jesuit missions marked by great heroism have passed away, and left only ruins of former glory and the names of the martyrs, and the Ojibways now occupy the territory of former tribes, and are ignorant of the great deeds performed there in the sixteenth century. The lot of a child in the wigwams in the days of paganism was not likely to engender ideas of greatness which lie in the hearts of white men, yet this lad baptized in youth was rescued from the wild roving life of his fathers, and being brought under religious instruction was prepared to do a great work among the Ojibway and Cree Indian tribes. So soon as the work began among the Indians, the Rev. William Case founded schools, and with the assistance of Peter Jones taught the natives how to farm and the women were instructed in the domestic arts. Many of them were eager learners, and allowing for the fact that they were surrounded with many temptations, and were taught through the English

language, which to them was a foreign tongue, they made good progress. Money was required to carry on the work in educating the young people especially, and for this purpose William Case made frequent visits to the United States, where he addressed missionary meetings and made appeals for help for the missions among the Indians. On several occasions he took with him boys and girls from the Indian schools, who sang in their native tongue, and recited verses of Scripture in the English language, while samples of their handiwork were shown to the people. Large and enthusiastic audiences were present at these meetings, as the country had forgotten the success of John Eliot among the Indians and could hardly believe that the red men could be



REV. JOHN SUNDAY.



REV. PETER JONES.

converted and become humble and devoted followers of Christ. Here, however, were living examples of the power of divine grace in the persons of John Sunday and Peter Jones, and whatever doubts existed as to the possibility of educating the Indian youth were banished in the presence of these young people. During one of these visits William Case went to Philadelphia and much interest was awakened in his missionary work. Among the persons influenced was a Mr. Steinhauer and his family, who resided in the city. Sometimes in making gifts to the work the donors specified the object to which their money was to be applied, and it happened that the Steinhauer family had been bereft of a little boy, so they requested William Case to select a promising lad and they would educate him at their own expense.

The youth who was chosen was the subject of this sketch, and it was from the family at whose expense he was trained that he got the name of Steinhauer. Through the lapse of years his native name has been forgotten, and we only know him by the name of his kind benefactor.

Life on Snake Island in Lake Simcoe, and the nomadic habits of the Indians as they went hunting and fishing were injurious to the education of the children, and it became necessary to have boarding schools where the young people could remain and be taught without returning to the wigwams and the habits of the folks in the forests. During the journeys of the missionaries in preaching the gospel, a visit was made in the winter of 1825, to Grape Island, in the Bay of Quinte, not far from Belleville, where there was a band of Mississauga Indians located and there William Case and Peter Jones preached to them. A few months later Peter Jones returned with a number of Indians from the Credit mission and several of the natives were awakened, among whom was John Sunday. On May 31st, 1826, the first society of converted Indians was organized at Grape Island and missionary operations received an impetus which created great interest in many parts of the country. Conversion and civilization usually keep company, and it was so in the case of these people, for no sooner had they experienced the new life in Christ than they were convinced that they must give up their roving habits and settle down to definite work. We find then, that in October of this year, the band leased from some other Indians Logrim's Island near the mouth of Marsh Creek, containing fifty acres, and Grape Island, containing about eleven acres, both in the Bay of Quinte, and there one hundred and thirty persons began life anew, ninety of whom were adults and all of these were converted members of the church. Religious services were held regularly in the Ojibway language, and the people learned to sing from a small hymn-book of twelve hymns in their own tongue, which was published by the Methodist Missionary Society in New York. A schoolhouse and church were built in July, 1827. Farming operations were carried on under the instructions of a skilled farmer, log-houses were built, having shingled roofs, and the small community rejoiced in laying foundations for a prosperous career. Money was given by friends in Canada and the United States to furnish oxen, farming implements and build the houses. A male teacher had thirty scholars in the day

school, and a lady instructed the girls and women in knitting, sewing and making straw hats and domestic work. The people were happy in their new homes, and in the love of Christ. Sometimes the silence of the night was broken with songs of thanksgiving. William Case was awakened one night with sounds which seemed to betoken distress, and he was so troubled that he could not sleep, so he arose and went to one of the wigwams where he found an aged woman talking in the Ojibway tongue. She was standing and trembling with excitement, as she talked earnestly to those who were in the wigwam. When he enquired who she was and what was the matter with her, John Sunday replied: "Oh, it is my mother. She is very happy. She say she want now to go to Heaven where Jesus is. She so happy all night, she can't sleep." In 1829 William Case sent young Steinhauer to school at Grape Island where he was under the gracious influences which moulded his character, while he was taught by capable teachers. There was evidently something in the lad which gave promise of a noble career, for he was kept at school there until 1832, and he had for a companion a devoted young native named John Summerfield, after the famous Irish preacher who charmed the people of the United States with his eloquence and piety, and all too soon passed away. Having laid a good foundation, Henry was sent to Cazenovia Seminary in the United States, an institution which had a good reputation, and there he was able to perfect himself more fully in his studies. His young companion, John Summerfield, was also sent there, and was reported to be a good student. This young man was baptized at the Grand River in 1825, attended the school at Grape Island, and some ladies in New York becoming interested in him, had him named John Summerfield and then sent him to the Seminary to be educated at their own expense. During his stay there he prepared a grammar of the Ojibway language which was printed. This promising youth died at Grand River, August 1, 1836, aged twenty years, and thus another trophy of grace was won, though one destined to be a useful man passed away.

Having spent a few sessions at Cazenovia, Henry was recalled, and sent to the Credit Mission to begin work as a school teacher. The Ojibways after many misgivings and interviews with officials of the Government and the Church, decided to settle at the mouth of the river Credit, where was one of the best fisheries on Lake Ontario. A number of the Mississaugas who had been converted

at the Grand River Mission in 1826 commenced to settle at the river Credit and the Rev. Egerton Ryerson, who afterwards became the eloquent preacher and ecclesiastical statesman and the founder of the educational system of the Province of Ontario, was sent as the missionary. Henry Steinhauer began his missionary career as a school teacher there, and unconsciously was being trained for a life of great usefulness. It was indeed monotonous to teach from day to day, but there were other things to learn and teach. The master was noting the progress of farming and building and assisting in the work and life of the people, and all this knowledge and experience were to serve him in good stead when he started new missions in later years. He was but



OLD CREDIT MISSION.

a mere lad when engaged in school teaching and he was low of stature, but his education was sufficient to command respect. After a year spent at the Credit he went off on a visit to his old home near Rama, for he yearned to see his mother on the shores of Lake Simcoe and to look again upon the beautiful scenes of his childhood. Many changes had taken place during his absence, the Indians having laid aside many of their native customs, though there were some who remained untouched by the influences of the Gospel, the power of the medicine-man was broken, and instead of drunken orgies and grave immorality, the singing of hymns resounded among the islands, and peace reigned in the

camps. His visit was of short duration for William Case had other work for him to do. The apostle of the Canadian Indians was ever on the outlook for young men to be trained as native missionaries, and he showed good judgment in his selection, as well as insisting upon the importance of having men who understood the language and customs of the people, and who possessed their spirit to become the agents of their elevation. He was never tired of telling the missionaries to keep a journal, report regularly the progress of the work and devote themselves assiduously to translating the Scriptures into the language of the people.



A substantial Indian home of to-day in Ontario—built by the Indians.

In 1835 he sent Steinbauer to Upper Canada Academy, afterwards known as Victoria College, at Cobourg. He studied one year there and then went to Alderville to assist William Case and to teach school. Again he returned to College in 1837, spending another year and profiting by his associations at Alderville he was able to make good use of his time. Possessed of good abilities, with more than ordinary powers of retention, having a kind disposition which won many friends for him, and being very industrious he made rapid progress in his studies and formed

studious habits which he retained during his long life of isolation in the North-West. He became a good Greek and Hebrew scholar, and kept up the practice of reading a chapter daily out of the Hebrew Bible. During his last year he stood at the head of his class, which evinced his ability and industry. So highly was he esteemed, that the Principal, the Rev. Matthew Richey, D.D., employed him to read the proof sheets of a work which he was then writing, namely the life of the Rev. William Black, the founder of Methodism in the Maritime Provinces.

North of Cobourg lies Rice Lake, where a number of Indians had been converted, and on the south shore of the lake surrounded with woods a school and church were built in 1828. The people lived in their wigwams, and sixty children were taught and boarded in the school at the expense of their parents. In a few months so marked was the progress of the scholars and so great the attendance that a school for girls was erected. The native women gathered bark from the green ash and cedar, and as it was always their duty to build the wigwam, they decided to build a school of bark laid upon poles. Accordingly they built a school seventeen feet square, and the walls six feet high, the roof, walls and floor being made of bark, and the door and three glass windows being purchased for five dollars, which was the total expense of the new building. This settlement of Christian Indians soon developed into an enterprising mission with Alderville as one of its places. The mission received its name after the Rev. Robert Alder, one of the secretaries of the British Wesleyan Missionary Society, and there was established the school where so many of our Indian missionaries received their training or were called to assist and serve an apprenticeship to the work. Steinhauer spent the year 1836 at Alderville, which was of great service to him, as his mind was directed to the need and importance of translating books in the language of the people. After finishing his course at College he returned to Alderville, and taught school, where he remained until he was called to set his face toward the North-West. He was still but a youth, but he had spent all his years in study, for while he was teaching, he was still preparing himself for the larger work which lay ahead. Having a thorough knowledge of the Ojibway language, he was well qualified to act as an interpreter and translator, and his education fitted him for the duties of a school teacher and missionary.

In 1840 there came a loud call for Methodist missionaries to found missions among the Indians in the Hudson's Bay Territory, and in response to his call there was sent from England, the Revs. George Barnley, William Mason and Robert Terrill Rundle, and from Canada there went forth the Rev. James Evans, Peter Jacobs and Henry B. Steinhauer. It was a long journey for the Canadian contingent, and was attended by many hardships, as they had to travel from Lachine, in the Province of Quebec, in canoes, journeying on the water by day and sleeping on the land at night, carrying their goods and canoes over



YORK FREIGHT BOAT LEAVING OXFORD HOUSE.

Hundreds of Indians are employed by the Hudson's Bay Co. in the transportation of freight in these boats.

the portages, and tramping on foot many weary miles. During Steinhauer's last year at College there had been a great revival in the town and among the students, and though it was the year of the civil rebellion, the work was not retarded, and many received

a gracious blessing. Steinhaner felt the influence of that blessed season of grace, and its memory brought him strength and peace during his long journey westward, and in after years. In April, 1840, he travelled by the mail waggon to Lachine and from there journeyed in the Hudson's Bay Company's canoes early in May to his destination at Lac la Pluie, better known to-day as Rainy



REV. WM. CASE.



REV. JAMES EVANS.



REV. ROBERT RUNDLE.

Lake. The lake is a beautiful sheet of water forty-eight miles long with an average width of ten miles, distant from the Lake of the Woods eighty-three miles, and from thence sixty-eight miles to Rat Portage. At the west end of Rainy Lake is the Hudson's Bay Company's fort named Fort Frances

in honor of the wife of the Governor of the Company, Sir George Simpson. It is now an enterprising town, but when our missionaries went there in 1840, it was simply a trading-post, with the store and cottages of the factor and employees built in the form of a square, surrounded by stockades about ten feet high. Not far from the fort is the magnificent flow of water known as the Chaudière Falls, which are formed by the river nearly two hundred yards wide pouring over a granite ridge in roaring cascades, and the ceaseless music of the waters has ever been a charm to travellers who have visited them. The scenery around the fort is beautiful, and although the natives are not supposed to have a deep sense of the beauty of nature the location of the fort was sufficient to make it a rendezvous for the Ojibways in that country, who came there several times a year to trade, and in later years it was a central position for conferences of Government officials with the natives. James Evans was General Superintendent of the Wesleyan Missions in the Hudson's Bay Territories, which embraced the whole country from Rainy Lake to the Rocky Mountains, a distance of fourteen hundred miles long, and from the boundary line dividing the United States and Canada, as many hundred miles as he cared to go until he reached the North Pole. He had his headquarters at Norway House; George Barnley was at Moose Factory, on the south of James Bay; Rundle was at Edmonton as a centre with all the Alberta and Saskatchewan country as his mission, and Mason was at Rainy Lake with Steinhauer as his interpreter and school teacher, while Peter Jacobs and his family were at Fort Alexander at the mouth of the Winnipeg River, as it flows into Lake Winnipeg. Those were the days of long journeys, for the mission-house was only a lodging place, as the missionary sought the camps of the red men, and followed them far and wide to preach unto them the Gospel of life. The dog train and cariole was the usual conveyance in the winter, but often the journey had to be made on foot with snowshoes. In the summer they followed the rivers and lakes in canoes, and hundreds of miles, sometimes, as in the case of Evans, who travelled thousands, were crossed in quest of souls. There were dangers surrounding them from hostile Indians, the medicine-man especially being their sworn foe, as the Gospel lessened his influence, the treacherous rapids yawned, yet they were not afraid, hunger often pursued them, and the intense cold in the far north with

no friendly habitation save the lodge of a friendly native, or the Hudson's Bay Post, made life to them a continual pursuit and no luxury. There were heroes in those days and best of all, they did not know it, so they sang and prayed, and rejoiced that they were counted worthy to bear the message of Calvary to those who had never heard of Christ. There was not a moment wasted by these heroic men, for they no sooner arrived at their destination than they began their work of preaching to the Indians. As early as June, 1840, James Evans made a canoe journey from Norway House to Rainy Lake, where he found William Mason and Peter Jacobs there as missionaries and Henry Steinhauer teaching school. As there was no need of having two missionaries at that place, Mr. Evans took Mason and Steinhauer with him to Fort Alexander to labor there, leaving Jacobs who had become well acquainted with the Indians through his knowledge of their language in charge of Rainy Lake. On their journey they met a Roman Catholic priest who was on his way to Rainy Lake and fearing the consequences of his visit, he instructed Mason and Steinhauer to return and sent word to Jacobs to go to Fort Alexander. It was felt that Mason's influence with the Hudson's Bay Company would give him superior advantages in meeting the opposition of the priest, and the change was made in the interest of the work. Within three months after the mission was begun an Indian at Rainy Lake was converted and he became so eager to learn, that at once he mastered the alphabet and commenced amid many difficulties to read. When Mason reached Rainy River he found the people living entirely on fish, and at the three places where missionary work was carried on, the priest had stirred up the natives against the missionaries. Nothing daunted, however, Mason and Steinhauer set to work, and were abundantly rewarded within the next four months in the conversion of two of the natives, while others were desirous of becoming Christians. A school was started which was attended by all the boys and girls connected with the fort. Meanwhile Steinhauer had begun his missionary career in earnest, teaching, interpreting and translating. On December 8th, 1840, Mason writes: "Mr. Steinhauer is exceedingly useful to the mission as translator, interpreter and schoolmaster, he has translated the Liturgy, which we use twice a day. I sincerely hope we shall ere long have the Scriptures and some elementary books translated and printed in good Indian, not for Englishmen, but for the

natives." This was not a bad report for a mission only six months old. On March 23rd, 1841, Steinhauer writes: "My school has been my principal employment this winter. I had the pleasure of seeing some of the scholars beginning to read the word of God in both English and Indian." Mason and Steinhauer were deeply in earnest, and so great was the success of their work, that before they had been a year in the country there were several conversions, seven families had been induced to cultivate the soil, and were sowing their small farms, there was a good school where the children were able to read the New Testament, and write several hymns and portions of the Scriptures, and every Sabbath two sermons were preached to interested congregations. How strange is that story of a single year when placed beside the years of weary waiting by Judson in Burmah, Carey in India and Morrison in China. Of course the advantage lay with Mason and Steinhauer, as the latter was well versed in the native tongue, and did not require to study it. He was able from the beginning to talk to the people, and to translate, and these qualifications made the work easy.

Peter Jacobs, who was at Fort Alexander, was born at Rice Lake in 1805, his Indian name being Pah-tah-se-ga, and after receiving a good education he became a missionary laboring among the native tribes on Lake Superior, Fort Alexander, Norway House, Rainy Lake, Saugeen and Rama, where he died. He visited England twice, and charmed great audiences in Exeter Hall and elsewhere with his vivid descriptions of Indian life and missionary experiences. He was twice presented to the Queen and was highly honored by receiving from Her Majesty a magnificent robe, and a framed portrait of herself. In 1852 he spent three months in making a trip from Toronto to York Factory, going by way of Buffalo, Detroit, Sault Ste. Marie, Fort Garry and Norway House. He published a small volume which has now become rare, in the form of a journal, giving an account of this journey, with a brief account of his life, and a sketch of the Wesleyan missions in the Hudson's Bay Territory, in which there are some interesting references to Evans, Mason, Steinhauer, Thomas Hurlburt, and other missionaries to the native tribes. When he was stationed at Rama in 1862, a gale destroyed the frame church there, and he spent some time lecturing in the United States where he raised funds sufficient to erect a good stone church. He was a natural orator who delighted large audi-

revealed the ability and industry of Steinhauer that in a very short time he was not only able to perform the duties of interpreter, but was actively engaged in translating portions of the Bible. The syllabic system was completed by Evans, and then hymns, selections from the Scriptures, the Rules of the Society and other writings were translated and printed on the primitive press at the mission. In 1843 Mason was called as assistant to Evans, who was compelled by his long journeys as general superintendent of the missions to be absent from home several months during the year, and Steinhauer remained to continue his special work. Under the training of William Case and James Evans, young Steinhauer became eminently fitted for the work of a translator, for he not only spoke the language with fluency and accuracy, but he had caught its spirit and genius. When Evans left on his visit to England in 1846 and died as a hero, while giving his best to further the cause of missions by telling the story of missionary toils and triumphs among the aborigines of Canada, Mason and Steinhauer were left in charge at Norway House. The Cree Indians were led in large numbers to forsake their heathen customs, for they had found in the Gospel peace and joy to which they had been strangers. A flourishing school was in operation, the Indians were able by means of the syllabic characters to read portions of the Bible which had been translated, and to sing many hymns, and the lodges became transformed from houses of poverty and sorrow, into homes of peace and comfort, where the love of Christ was known, and joy found a permanent abode. At a lovefeast held some years afterwards the experience given by one of the converts shows how deep and genuine was the work of grace in the hearts of these people. He said: "There is much that I would like to say, but though I have so much to speak about, I will confine myself to what God has performed for me. In my early life I first heard of religion and of praying people. They were singing in a tent out in the wilderness. I wondered what they meant, and asked them what they were singing. They told me it was 'voice of God's praise,' I wondered at what they told me, and thought much in my soul, while I lay on my bed in the tent. I considered often on those words which I was told. I was as one awaking out of a deep sleep, and I see now more clearly. I am now eager to join those that praise God. I cannot but praise God, for all his mercies in permitting me to know Him. I rejoiced when I heard of God's

word, and I wish my whole conversation was in accordance with His word. God has enlarged my path thus far, to enjoy once more what we are about to partake of, that great thing (meaning the Lord's Supper). I think and speak of you often, and am glad to hear that some are leaving the follies of the world and beginning to love Jesus. They are coming out of sin to enter into light. Let us pray for them, and pray for me, dear brethren." The Gospel produces the same effects on human hearts in every part of the world, and the language of holiness through faith in Christ is a universal tongue. At a service which lasted four hours there were deep manifestations of divine power,



The Mission House at Rossville, Norway House, in which James Evans invented and first printed the Cree Syllabic.

and when the hearts of the people were thrilled with holy fervor Chief Thomas Mush-Tah-Gun, nearly eighty years of age, an intelligent man, who was chief guide for three expeditions which went in search of Sir John Franklin, arose and told in simple yet glowing language of his conversion and experience in divine grace. Chief Jacob Berens when a young man journeyed from Beren's River to Norway House to learn the syllabic characters, and remained there until he could read the Cree Bible, when he returned to tell his people the good news of salvation. In 1848 Mason wrote of the northern Indians that they were docile, anxious to be taught, respectable in appearance, and there were no

cases of drunkenness among them. At that date, many of them had family worship in their homes regularly, and when they went off on their hunting expeditions, they still kept up the practice in their tents. The mission to the Cree Indians had won its way, and great was the success of the Gospel among them.

The missionaries were not contented with the victories they had won, and their zeal was quickened by visits of the Crees from distant parts, and by the tales told by the converts of their brethren who were hungering for the truth. Steinhauser bade farewell to Mason, and sped away to Oxford House two hundred miles distant, carrying the messages of salvation to the natives in that part of the country. The journey was made in canoes over lakes and rivers with not a single house to be seen. Nature in her variable moods of sunshine and storm was there, beautiful islands, numerous waterfalls, high cliffs, dense forests, and picturesque lakes presented an enchanting scene, but the missionary, while having an eye to the grandeur, and a heart to appreciate the footprints of the Creator, was intent upon his work of telling his heathen brethren the wonderful story of divine love. Oxford Lake is a beautiful sheet of water thirty-five miles long, and from eight to twelve miles wide, covered over with numerous islands and abounding with fish of a very fine quality. Oxford House, the Hudson's Bay Company's post was situated at the north-east end of the lake, on the brow of a grassy hill, and the fort consisted of a number of houses one storey high, surrounded by a stockade. Steinhauser received a glad welcome from the agents and employees of the Company as well as the Indians, and he began at once to instruct the people in the truths of the Christian religion. In his pioneer work he laid the foundations of a very successful mission, which was subsequently named Oxford House Mission.

It is situated at the head of Jackson's Bay, which was named in honor of the Rev. Thomas Jackson, President of the British Wesleyan Conference. Mission premises were erected on a peninsula formed by the bay and the river Wire, which included about fifteen acres of land of excellent quality, producing abundantly many kinds of vegetables. The mission was twenty miles from the fort, but well situated for work among the Indians. Steinhauser remained there several years, and then spent a few months at Norway House, before going on a visit to England. The Rev. John Ryerson made a tour of the missions in the north

in 1854, an account of which was published in a small volume. He was accompanied by the Rev. Robert Brooking and his wife, who were appointed to Oxford House. Together they went to Oxford House, and there they found an evidence of the respect shown to Steinhauer and of the good work done by him, as well as an acknowledgement of faith in and friendship toward the missionaries, in the gift of a boat worth twenty pounds, donated to the mission by Mr. Barnston, the Hudson's Bay factor at Norway House. The mission has grown and expanded until now there is Island Lake, one hundred and fifty miles distant, God's Lake, and two hundred miles beyond Norway House is Nelson House on the Nelson River. When John Ryerson was at Norway House



NORWAY HOUSE MISSION, 1907.

Waiting for the Evening Service.

on his visit, he took Steinhauer with him, and together they visited every house in Rossville, which is the name of the village at our mission at Norway House. There were about forty houses in the settlement, and though the village had declined since the days of James Evans, they found most of the houses clean, and the families comfortable. The church was a neat frame building one storey high, capable of seating two hundred and fifty persons, and was usually well filled with a congregation of devout worshippers. There was a good parsonage and school, part of the latter being partitioned off for a printing office. Steinhauer

accompanied Mr. and Mrs. Brooking and John Ryerson to Oxford House, in Hudson's Bay Company boats manned by north-west voyageurs. Having made an inspection of the mission they concluded that the location was excellent, and the work done of an abiding character. Mrs. Brooking was left at Oxford House, and then the party started for York Factory, Ryerson and Steinhaner going there to take the boat for England, and Mr. Brooking to get supplies. Chief Factor William McTavish gave the missionaries good quarters in the fort, and there they improved the opportunity of conversing with the Indians and holding religious services, though they found it to be tedious waiting for the arrival of the boat, which was more than two weeks overdue. The fort enclosed about ten acres, formed in a square and enclosed with a high stockade as is usual in all the Company's forts. While they were waiting for the ship, Dr. Rae arrived from his exploring expedition in the Arctic regions, and had in his possession some articles which he had purchased from the Eskimo, which were expected to throw some light on the fate of Sir John Franklin and his party. Archdeacon Hunter, who was an Anglican missionary and an able Cree scholar, whose volume on the Cree language and the paradigms of the verb is one of the best books published on that subject, arrived with his wife on their way to England. William Mason, who in the meantime had united with the Anglican Church, and was employed as one of its missionaries, paid a visit to bid farewell to his friends. When the vessel arrived the employees and Indians were set to work to unload, but when the Sabbath came the Christian Indians refused to work on that day. On September 18, 1854, the ship Prince of Wales set sail, having a cargo of furs estimated to be worth £120,000 sterling, and after thirty-four days reached London. Ryerson and Steinhaner spent six weeks in England, and then sailed in the steamship America for Boston, where they arrived on Christmas Day, after a voyage of sixteen days. On December 29th they arrived in Brantford, Ontario, safe and well. When we remember that only fourteen years had elapsed since James Evans began his work in the north, though Roman Catholic and Anglican missionaries had been in the country for some years previous, the translations which had been made and printed in the syllabic characters, the numerous conversions among the natives, the young people who were being educated in the schools and had made good progress, and the advance

made in civilization, were sufficient to prove that the missions had been successful. As an illustration of this fact, one day John Ryerson went to a lodge unattended by an interpreter, where the people only understood the Cree tongue, and the head of the family being unable to engage in conversation, took down a parcel and after removing a covering of skins, disclosed the Gospel of John, the hymn book, the General Rules of Methodism, and the Morning and Sacramental services of the Anglican Church in the Cree language. With a glowing countenance he expressed the joy which he could not do in other words, in reading the Scriptures and singing the hymns. The natives love a good meal,



The Hudson's Bay Company's Fort at Edmonton, Alta.

and after a long fast they make up for the lack of food by eating such quantities that a stranger is likely to become alarmed for their safety. It is not often that a convert will give as a test of the soundness of his faith, the fact that he is able to control his appetite. Yet this is what a Cree Indian did, when conversing with Archdeacon Hunter. One of his people came to him and said: "I know that Christianity is true, that is the great, the best religion, much better, very much better, than the pagan—my old religion. Now when I was a pagan, and followed my old

ways—the religion of my fathers—I could eat eight rabbits for my dinner, and then was not satisfied, but since I have become a Christian, and followed the new way, six rabbits at a time is plenty for me; I don't want any more!" Such a test may not be acceptable to many persons, and underlying it there is a good deal of humor, but it only shows that where in former years the people were very improvident, fasting for a few days and then feasting for a long time, they had learned to live more regularly and to form habits conducive to health, happiness and comfort. One of the Indians who accompanied Dr. Rae in his Arctic explorations was a brother-in-law of Steinhauer, and was a member of the church at Rossville. The articles bought from the Eskimo by Dr. Rae were found to belong to the Sir John Franklin party, and as there was a reward of ten thousand pounds to the person bringing the first authentic information of the ill-fated expedition, Dr. Rae put in his claim, which was settled by granting him the reward.

The Wesleyan Conference of 1855 was held in London, Ont., with Rev. Enoch Wood as the President and Rev. Samuel D. Rice as Secretary. The Rev. John Ryerson had returned from England as Co-Delegate and with Steinhauer his travelling companion was at the Conference. Fifteen years had passed since the young Ojibway from Rama had gone west as school teacher and interpreter, and now after much labor and hardship among the Cree Indians, he was to be set apart for greater work in the future. He was ordained at the Conference, and was stationed along with Thomas Woolsey at Edmonton and the Rocky Mountains. Robert Terrill Rundle had laid the foundation of mission work at Edmonton and had gone out amongst the scattered tribes who visited the Hudson's Bay Company's post to trade, preaching the Gospel faithfully, and enduring much hardship, and at last almost spent with his toil, he had returned to England. Thomas Woolsey was sent to take up the vacant place, and with Steinhauer he visited the outlying districts, included under the name of Saskatchewan, Edmonton and Pigeon Lake, telling the wonderful story of Christ to the Cree and Stoney Indians, and an occasional visitor from the Blackfoot tribe. About one hundred and fifty miles north-east of Edmonton lay the district known as Lac la Biche, which under its old name of Red Deer Lake and the river which runs into the Athabaska, was considered to be an excellent grain country, as the wheat crops had

been good and had never suffered from frost. The Roman Catholics had a mission in the vicinity, where grain had been raised, and while they were laboring among the Indians there were a large number who roamed about in small bands, and were untouched by any Christian influences. Steinhauer sought these nomads who were practising their pagan customs, and he went from lodge to lodge speaking their own tongue fluently, and rejoicing in having many eager listeners to the message of the Gospel. From 1855 to 1859 he made his home in the Lac la Biche district, but did not make any permanent location for his mission, as he found a place better adapted for his purpose, and sufficiently isolated, that his teaching and training would not be thwarted, and the people could live in peace and contentment. It was impossible to carry on effectively any mission work among the Crees while they were wandering from place to place, and without schools for educating the children and permanent places of abode, there could not be built up strong religious character. At Whitefish Lake there was abundance of fish, and it was so situated that it was out of the trail of the war parties, and these advantages were sufficient to induce the undaunted missionary to remove from Lac la Biche, and begin the foundation of a permanent mission. Upon making the proposition to the natives, they were delighted to have a settled camp, where schools could be established, and when it became necessary for them to go off on hunting expeditions, the aged and infirm could remain, and would be well cared for, and it was decided to locate at that place. Accordingly in 1860 the foundation of the mission was laid at Whitefish Lake, where Steinhauer labored, except a short period, until the day of his death.

It was a notable day for the Cree Indians north of the Saskatchewan River, when they located in the vicinity of the lake, for there they found a man who was to be a loyal helper in the mission and a faithful teacher of his people. Under the ministry of Robert Terrill Rundle there was converted Benjamin Sinclair, who began telling his friends the story of redeeming love, and when Steinhauer removed his camp he found this man ready to help him in every good work. At first when the missionary began his work among the roving bands, he found them somewhat shy and chary of the new religion, but by kindness and perseverance, they were won, until when he moved to Whitefish Lake he had many who were anxious to learn, and were seeking

the truth. Having built some houses, under the inspiration of their leader, he soon convinced them that if they were to advance in civilization and become independent, they must not depend upon fishing and hunting, but must betake themselves to the soil. This was a new and arduous undertaking, as it was not easy without farming implements to break the sod and cultivate it, but there are no difficulties to an intrepid spirit. Having neither plows nor hoes, they made wooden spades and tilled the land. When a plow was first introduced their horses were untrained, and would not work, but the genius of the settlement took some shaganappi and hitched together twelve stout Indians, who managed to break a small piece of ground, upon which some barley was sown, and thus farming begun among the Crees at



REV. GEO. M. McDOUGALL, and his son, the REV. J. McDOUGALL, D.D.

Whitefish Lake. Religious services were held regularly on the Sabbath and during the week, and hand in hand the Gospel and the plow were joined in raising the people to a position of independence. The heart of the missionary was greatly cheered by numerous conversions, and by large and attentive congregations.

In 1863 John McDougall was sent to Edmonton as assistant to Thomas Woolsey. This was a welcome addition to the mission force, as the young man who was destined to do a great work in the west was sent even at the time, well equipped for the work, as he was at home on the prairie, and thoroughly conversant with the modes of thought and customs of the natives. One of his first duties was to take some men and proceed to Whitefish Lake

to haul some freight for Thomas Woolsey to Edmonton. Mr. Steinhauer was glad of the opportunity of returning with the party, as he was anxious to confer with Mr. Woolsey on matters relating to the mission, and as the senior missionary had kindly offered to assist in educating the young family belonging to the mission house at Whitefish Lake, the father took two of his girls to Edmonton. In January of that year John McDougall went out with a party from Edmonton to the plains to hunt buffalo and were caught in a snow-storm. Anyone who has been out on the prairies when the snow has covered the trails, the air filled with fluttering flakes falling on the eyelids and making them sore, and darkening the atmosphere, so that not a landmark can be seen, knows the anxiety of even the most intrepid adventurer, but when you add to this, the fact that the party was without food, the danger was increased. They overtook another party, including Peter Erasmus, who were in the same predicament, and it was cold cheer for all of them to be out in the storm with nothing to eat. However, these were hardy fellows, who would never wait till help came, but marched forward as on a field of battle to meet the foe, and off they went with their dog teams in quest of food, and soon had the satisfaction of killing a buffalo cow, and then they had abundance. Reaching an Indian camp they were able to get a good supply of meat, and while there, Erasmus became enamoured of an Indian dog who was a fine specimen, but had a bad reputation, as the old woman who owned him said that she had sold him five times, and he had always returned, however, he thought he would try him, and accordingly he was bought. On their way to Edmonton the party passed by some herds of buffalo. The dog had proven to be a fraud, as he was unwilling to work; and as the men had no patience with him, and did not care to be losing their temper continually in giving him a sound thrashing, they were quite willing to accept a proposition made by John McDougall, which was, to write a message to the Indians in the Cree syllabic telling them about the herds of buffalo, tie it around the dog's neck, and allow him to return home. The rascal was not so lazy as he seemed, for when he was allowed his freedom he sped rapidly over the prairie, no doubt being homesick and longing for his old companions in the camp. At eight o'clock at night he was permitted to depart bearing the message, and though he was between forty and fifty miles from home, he made his appearance at the lodges,

before the natives were astir next morning. That is one of the aggravating things in dealing with Indian dogs, some of whom are faithful companions, while others are scamps, who will steal and shirk every bit of work which is given them to do. A tall young Indian of fine presence and over six feet in height, with a pleasing countenance and a manly stride, came into the camp, and McDougall made the acquaintance of a man who was destined to leave his mark on the Cree Indians in the Saskatchewan country, render important service to the cause of missions, and receive from the people of the Dominion, expressions of gratitude, for his bravery, and loyalty to the Crown. This was Pakan, of whom we shall hear more before we are done.

It was necessary for the missionaries to confer occasionally on matters relating to the missions in the north, and the daughters of Mr. Steinhauer having spent the winter under Mr. Woolsey's tuition, he decided to take them home to Whitefish Lake, and spend a day in laying plans for the year, and the mission family was glad indeed to be again united. One of these girls afterward became the wife of John McDougall. It was a sad day indeed, when the devoted young missionary was away on a trip, as he entered the fort at Edmonton, he met an Indian, who brought to him the sad announcement of the death of his wife. Thomas Woolsey had made Edmonton his headquarters for some time, but being anxious to deal more directly with the native tribes, he established himself at Smoking Lake. This location was not the best for a permanent mission, as it was thirty miles north of the Saskatchewan River, and while the Indians had their trails over the prairie, the water-routes were always very serviceable, and frequently used. Consequently when George McDougall made a visit from Norway House, in 1862, and found Woolsey at Smoking Lake, his wide experience enabled him to see that it was better to locate in the vicinity of the river, and though strongly dissuaded by some of his friends not to settle there, because it was right on the war-path of the Blackfoot Indians, his better judgment prevailed, and the site was chosen, where the Victoria mission now stands. John McDougall was absent when his father was inspecting the district, and it was expected that they would meet and confer about building operations, but the Hudson's Bay boats arrived, and the father had to go on with them, leaving a message to his son to do his best under the circumstances. It was a trying situation for a young man, but he had not

spent his life on mission fields to no purpose, so he went bravely to work to assist Woolsey in removing the mission to Victoria, and with the help of Steinhauer, who was sixty miles distant, the work was efficiently performed. As the lumber had all to be cut by hand, and the timber to be floated down the river, it was not an easy undertaking, and the heavy responsibilities were increased by a prairie fire, which swept over the district, and consumed a great part of the timber, which was ready for rafting



NORWAY HOUSE AND OXFORD HOUSE INDIAN CHILDREN AT ONE OF OUR INDUSTRIAL INSTITUTES, 1907.

down the river. When George McDougall returned from Norway House with his family in the following summer, he found a mission house nearly completed, and a good deal of material ready for a church. After a trip through the country in search of the Mountain Stoney Indians, John McDougall was sent off on a long journey over the prairie from Victoria to Fort Garry to purchase goods for the missions in the Saskatchewan country as the Hudson's Bay posts were not able to supply them. It

was a long journey of more than a thousand miles from Victoria to Fort Garry, now the city of Winnipeg, and there were many trying experiences by the way, and imminent dangers from hostile Indians and swollen rivers, but the journey was successfully made without any serious mishap. McDougall's party was joined by a detachment from Whitefish Lake, sent by Steinhauer, and the whole consisted of five men and fifteen horses. On account of the hard winter the horses were poor, and they were not able to travel more than thirty miles a day, while their provisions consisted of pemmican, and the game which they were able to kill on the road, such as ducks, geese, and prairie chickens. Kakake, an Indian from Whitefish Lake, was anxious one Sunday to continue the journey, that he might visit a camp of Indians, twenty miles further on, where he had some friends, but John McDougall forbade Steinhauer's horses from travelling on that day, and that put an end to Sunday travelling. The journey from Fort Garry to Victoria occupied fifty-six days. When the party reached its destination, though rejoicing that they were safe, and had brought home sufficient for the needs of the mission, they felt sad, for they missed the familiar face of Thomas Woolsey, who had spent so many years among them, and had gone east, to return no more.

Having arranged the affairs at the missions, George McDougall took Steinhauer and Peter Erasmus, the interpreter, and started again in search of the Mountain Stonies. During his first visit to Edmonton he had met some of these people, who had told him that for twenty years they had been Protestants, having heard the Gospel from the lips of Rundle and Woolsey, and they were anxious to have a missionary. Many of them were able to read the Bible in the Cree syllabic characters, and were thus able to maintain their faith by the constant study of the Word of God. While searching for the Stonies on his previous visit, he had met the head chief Maskepeton, the Broken Arm, whom he found reading the eighth chapter of Romans from a New Testament which Woolsey had given him the winter before, and his reception was a notable one, as an old conjuror beat his drum most heartily at his approach, fearing that his craft was in danger, while Maskepeton made a feast in honor of his visit. There were a few native Christians surrounded by many pagan Indians, with all the orgies of their native feasts, and the emblems of their religion, yet these remained faithful to the

teachings of the missionaries. Along with Steinhauer and Erasmus, George McDougall started off on his second search for the Mountain Stonies, passing through Edmonton and travelling southward, and when they reached Battle River they were overjoyed at meeting the old chief and a band of men on horseback, who had heard of their approach, and had hurriedly arranged to escort them to camp. No monarch could have received a more gracious welcome than this small missionary party at the hands of these Indians. There were three hundred of them encamped on the river, and though ammunition was scarce and expensive they sent volley after volley from their flint-lock guns, and shook hands with a zest which betokened friendship, gratitude and love. Even the women and the children of the lodges were bold enough not only to beg the honor, but advance and shake hands with the praying-men. With deep reverence they gathered for several days and nights, and listened to the preaching of the Cross, and some of these dusky sons and daughters of the west were led to rejoice in the knowledge of sins forgiven. While these meetings were in progress, word reached the camp that several bands of the Stonies were located near the mountains, but it would take several days' journey before they could find them, but what did that matter, if another opportunity could be found of telling the old story to those who were hungering for the word of life. The new converts were anxious to tell their brethren of the peace and joy they had found in Christ, and the missionaries were no less anxious of bearing the message of hope to these sturdy souls of the mountains, and with one accord, all the Indians decided to accompany the missionaries on their journey to the lodges of their brethren. Away they went toward the foothills of the Rocky Mountains, passing through places made memorable by Indian battles, where some of their kindred had fallen, yet sustained by their new hope in their hours of sorrows. The travail dragged slowly over the prairie preventing rapid progress, and the missionaries rode ahead to find the camp, which after three days' journey they found in a valley about forty miles north from where the Morley mission is now situated. Several days were spent in preaching in the open air and visiting the lodges, and many were led to abandon their heathen customs, and become sincere and earnest followers of Christ. The visit to this part of the country was so great a revelation as to its resources, beauty, vast expanse, and adaptation as a farming and stock-

raising district, that George McDougall decided to ask the Mission Board for assistance in organizing a mission in the vicinity. A school was begun at Whitefish Lake and another at Victoria, which were the first Protestant mission schools west of Portage la Prairie, and there the children of the mission families and the Indian children were educated. John Ryerson during his visit to Norway House and the missions in the north had suggested an Industrial School to train the young Indians, but it was not for many years afterward that these institutions were begun.

During the winter of 1869 and 1870 the Blackfoot Indians were on the war-path and out on the plains they were committing depredations, and eager for battle. They did not seem anxious to try their skill as warriors with the Wood Crees or the Stonies, yet the missionaries lived in continual fear, not knowing at what time a small war-party might swoop down upon them, and after a raid, disappear as suddenly, without being met by a superior force. Fortunately Steinhauer was comparatively safe, as on his mission at Whitefish Lake he was twenty miles from the plains though George McDougall was so much concerned at Victoria that he was contemplating removing with his family to the forest, to be safe from marauding parties. A year later there came the sad news of the rising of the half-breeds under Louis Riel, in Manitoba, and an epidemic of smallpox among the Plain Crees in the Saskatchewan country and the Blackfeet further south. Many of the Indians died, the mission family at Victoria was sadly stricken, and grave fears were entertained for Steinhauer and his Indians. For some time there was no communication with Whitefish Lake, and it was feared that they were all in great danger, but afterward it was learned that Steinhauer and his Indians had moved to a more secluded spot, so as not to come in contact with any who had been stricken with the disease. The wisdom of this measure on the part of the missionary was ultimately shown, from the fact that he lost not a single member of his people from the disease. Despite these hindrances the mission at Whitefish Lake was making progress, the people learning to farm, and becoming more industrious, the children being taught in the school and improving rapidly, and many souls being won from heathenism. Mr. Ira Snyder, a young man from Ontario who was engaged as teacher of the school, took a great deal of interest in the scholars, and their

parents, and was repaid in love and gratitude, and by the progress of his pupils. Chief Factor William J. Christie of the Hudson's Bay Company was a true friend of the Indians and the cause of missions, and he had a faithful co-adjutor in William Hardisty, Esq., who afterward became Chief Factor, and both of these gentlemen made a visit to Victoria, when the former cheered the sad hearts of the missionary and his family by giving them a letter of condolence in their bereavement, with a cheque of fifty dollars each for the schools at Victoria and Whitefish Lake. George McDougall along with his son John accompanied these two friends of missions on a trip to Whitefish Lake, where they spent a whole day in an examination of the school. Steinhauer in the name of the Indians presented Mr. Christie with an appropriate address, and in the examination of the native children, which consisted of reading, writing, spelling, geography, arithmetic and Bible history, so marked were their attainments that the visitors expressed themselves as greatly surprised. Mr. Christie addressed the parents and children, while John McDougall took notes of it, and repeated it in the Cree tongue to the people at an evening service, when they were greatly delighted. The Indians at Whitefish Lake were in advance of all the other natives in the Saskatchewan country, which spoke well for the ability and devotion of the missionary, and so hard had he labored that chiefly with his own hands he had built a commodious parsonage, and with the assistance of the Indians, was busy collecting materials for building a larger church. The famine which followed the epidemic of smallpox left many of the people in a helpless condition, yet they did not forget how much they were under obligation to the Gospel for the blessings they enjoyed, and when missionary meetings were held, there was raised the sum of two hundred and fifty dollars for the school at Whitefish Lake.

During the years which Rundle spent in the country he was always on the alert to search out wandering tribes of Indians, to carry to them the message of peace, and he had intended to start a mission on the shore of Pigeon Lake, which Benjamin Sinclair, one of his converts, was to superintend. The plan, however, was frustrated by a number of the native Christians being slaughtered by their enemies, and Sinclair and his Indians fled two hundred miles northward, and the mission was not begun. When George McDougall made his first tour among the Stoney Indians, he came upon a band of these people on Battle

River, south of Edmonton, and while discussing the plan of locating a mission, an aged Indian suggested Battle River Lake. McDougall followed the river until he came to the lake, and then stood upon the spot where Rundle's converts had been massacred. This was Pigeon Lake, and it was thought it might prove to be a central position for the Mountain and Wood Stonies, as well as many Crees. The lake was a beautiful sheet of water covering a



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AN ALBERTA INDIAN AND HER BABY.

space of about seventy-five square miles, and abounding in fish. The mission was afterwards begun by John McDougall, who with the aid of a companion found the place, prepared the timber for mission buildings, and spent some years there as a missionary,

during which there came a report that he was killed, which fortunately proved untrue. This mission was named Woodville in honor of Rev. Enoch Wood, D.D., who was Secretary of the General Board of Missions. Steinhauer spent a year at Pigeon Lake in missionary work, and then returned to Whitefish Lake, where he labored until the day of his death. Rev. Lachlan Taylor, D.D., during a missionary tour among the Indian missions visited the Saskatchewan country, and spoke in glowing terms of the advancement of the Indians, and the progress of the work at Victoria and Whitefish Lake. The death of Rev. George McDougall, who perished on the prairie in January, 1876, and his body lay under the snow, and was not found by searching parties until thirteen days after he had left his son, on his journey to their camp, was a severe blow to the mission work, and Steinhauer felt the passing of his chief with an intensity of feeling which left its mark upon his life.

In the summer of 1880 the Rev. Alexander Sutherland, General Secretary of the Board of Missions, accompanied a missionary party westward, and made a tour of the missions in the Saskatchewan country. The account is given in detail in *A Summer in Prairie Land*. As Steinhauer had not enjoyed a furlough since he went to the west, and his services on the missionary platform in the east would help to inform the people about the work among the native tribes, he returned with Dr. Sutherland, and spent a year addressing large audiences throughout Ontario, Quebec and the Maritime Provinces. Steinhauer had quite a fund of stories which he had heard in the wigwams of the Ojibways, in the days of his childhood, and in manhood in the lodges of the Crees he had listened to the wonderful tales told around the fire by the children of the prairie, and these were sometimes repeated for the instruction and amusement of his friends. It was a long and tedious journey, floating down the Saskatchewan River, and numerous stories were told by Steinhauer to Dr. Sutherland and his companions in the boat. One of these was the legend of Wisukateak, which is full of interest, but it is too long to repeat in these pages, and we must content ourselves by referring our readers to our volume *Canadian Savage Folk*, pages 71-76, for this legend in full. Up and down among the towns and cities the heroic missionary travelled, arousing much enthusiasm by his quaint speeches and his simple story of grace among the Indians. He was received by all classes

as a trophy of divine power, showing what the Gospel and education can do with the natives of the Dominion, and his work was a suggestion for a native ministry, and an appeal to the generosity and heroism of those who had been blessed with great privileges and opportunities. During his absence in the east the work on his distant mission was being carried on with deep interest, and a zeal for Christ and precious souls which was unabated, for so thorough had been his work all through the years, that he had trained some noble men to take his place. The school was maintained in a high state of efficiency by James A. Youmans and his wife, who had come out from Ontario with the missionary party, and reached the mission in September, 1880, and two native local preachers, Benjamin Sinclair and John Hunter, declared faithfully the message of the Cross to the people. When Steinhauer attended the Toronto Conference held at Brampton, he read to the members assembled an address from the Indians from Georgina Island, thanking the Conference for supplying them with devoted teachers and missionaries, and rejoicing that so many of their people on Georgina Island, and at Rama and Snake Island, had been saved through grace, and the help of Methodism had led them from sin, ignorance and indifference, to purity, peace and a measure of independence.

Fourteen months elapsed from the time he left home until he returned. Leaving Portage la Prairie on August 16, 1881, he drove across the prairie, arriving at Whitefish Lake on the morning of the third Sunday in October. As he passed through Good Fish Lake Settlement, which belonged to the mission, and saw none of his people, he learned that they had all gone to church at Whitefish Lake. The local preachers and class-leaders had been faithful in attending to their duties, and his heart was gladdened by the fact that his people had been preserved from relapsing into heathenism, or resorting to any of their old customs. There was much cause for gratitude in this fact, when we remember that the medicine-men exercise so strong an influence on the native mind, that many live in continual dread of their power as conjurors, and though these people were removed from their pagan friends, there were still many Cree Indians in the country, who were held fast in the bonds of superstition. The journey over the prairie and his hard work in the east told severely upon his constitution, so that after reaching home he was laid aside, through sickness, for a period of six weeks, but as

soon as he had recovered he began in earnest his work of preaching, giving counsel, civilization and guiding his people. At a missionary meeting held among the Indians, the sum of fifty-six dollars was subscribed to help send the Gospel to the heathen. There were new conditions to be met, which awakened fear in the hearts of the natives, for not only were heathen influences being thrown around by old and ingenious spirits, but immigration had begun, and the pioneers of the white race were usually rough in manners and morals, which had a tendency to degrade those who were weak in the faith. Allied to these influences was the yearning after independence, especially among the younger members of the tribe, who were no longer contented to remain as their fathers, but while this upheaval was in its infancy, there fell upon the people a gracious baptism of power, and the revival which followed held them in check and gave them a new vision. Some who had been on trial had their names removed from the church register, as there was a strong and legitimate desire for strength of character and purity of life, and though there resulted a decrease in the membership, there remained a better church, because the aims of the people were purer, and their lives were full of hope. Their material prospects during the year were darkened by the failure of the fish in the lake, and though there was an abundance of musk-rats, and rabbits, still there were not many moose in the vicinity. They had good crops of grain and vegetables and they decided not to appeal to the Government for any help. There was plenty of wood around the mission, but that was a great hindrance to farming, and for some time it was thought advisable to seek another location. The desire for spiritual things increased, and the work spread, until at Saddle Lake and Egg Lake there were quite a number of earnest Christian men and women. During a journey from Whitefish Lake to Edmonton in 1883, Steinhauer met with an accident, and with increasing age, he felt the weight of his infirmities.

Two of the sons of the devoted missionary were destined to tread in the footsteps of their father, and Robert and Egerton Steinhauer, after receiving an elementary education in the mission schools, went east to Cobourg, Ontario, where they entered the Collegiate Institute, and afterwards attended Victoria University, Robert remaining there until he took his degree in Arts. With a heroism worthy of emulation, these young men worked during the summer to add to the help which they received

from home to enable them to continue their studies at college, and right nobly did they toil, receiving encouragement from many friends, and admired and loved by all their fellow-students. Egerton returned to Whitefish Lake late in 1883, and heartily engaged in missionary work, bringing great peace and joy to the hearts of his parents, and doing much good among the Indians. The family resources were often taxed to help pay Robert's expenses at college, but they were ambitious to give him



REV. E. R. STEINHAUER,
Missionary.



REV. R. B. STEINHAUER, B.A.
Missionary at
Whitefish Lake, Alta.

SONS OF REV. H. B. STEINHAUER.

a good education. While the work of preaching, teaching, and training the Indians to farm was making progress, by extending to the other settlements of Indians, and new schools were being built, and the old mission premises renewed, the aged missionary sought to improve his days by continuing his work in translating. A choir was organized and singing classes established among the young people, who had good voices, and a quick ear for music, and with a volume of Cree hymns edited by Thomas Woolsey, and printed in the syllabic characters, a praise meeting was held every Sunday evening. The school attendance was increased by a number of young men, and women, being enrolled as scholars, who seemed desirous of fitting themselves for life, and so industrious were some of the scholars in the Sunday School, that they

were able to recite from memory from eight to twenty-five verses, and one even sixty verses from the English Bible. This is certainly surprising when we note that Cree was their mother tongue, and English to them a foreign language. Again the following year there was a gracious revival, in which nearly all the young people joined the church, and this, under God, was brought about chiefly through Egerton's efforts. The Indians were becoming more satisfied with their reserve and decided to remain, convinced that they could make a good living, while there were many precious memories, which combined to hold them to the old place. There were many drawbacks, yet they all felt that the kindness of God was great, and they would yet be able to live. One of the most interesting members of the Conference held at Brandon, Manitoba, was the aged missionary, who delighted the large audience assembled at the missionary meeting with his reminiscences of the west. With a countenance glowing with joy and legitimate pride, yet tinged with sadness, he spoke of himself as one of a remnant of a people which had almost disappeared, through the ravages of strong drink. Although he was removed from the camps of his people when a child, he remembered vividly the terrible sights of men and women lying helplessly drunk in the wigwams, and the fact that he was standing before them was owing to the Gospel being given to the red-men, and though his people now were few in number, even that was a striking evidence of the power of the Cross, for none would have remained had they not seen the face of Christ, and found peace through faith in Him. Referring to the forty-four years spent in missionary work, he said that men now came to the North-West in a sleeping car, and sighed to heaven over the great hardships they had to endure.

Going to Fort William with James Evans, paddling their canoes, and carrying them over portages on their shoulders, after a short stay at Fort Frances, he went to Norway House as interpreter and school teacher, and was there while Evans was working on the syllable characters, and saw them finished, when at once he began translating the Scriptures into these characters. He had translated the Old Testament from the beginning of Job to the end of Malachi, and from the beginning of the Acts of the Apostles to the end of the New Testament, and though the work was difficult for any man, yet by the help of God it had been accomplished, and he had experienced the joy of seeing the

Indians able to read the sacred volume, and many of them rejoicing in the power of the knowledge which they had received, for on his mission at Whitefish Lake, where he had spent so many years, there was hardly a man, woman or child, but could read the Scriptures in the syllabic characters. In the religious services every Indian could be seen with his Bible and hymn book in his hand, and when the Scriptures were read, they followed the reading in their Bibles, and were careful to note the texts. After



INDIAN CHILDREN FROM FISHER RIVER.
Pupils at an Industrial Institute, 1907.

laying the foundation of the mission at Oxford House, he went to the Saskatchewan, and when he began his missionary operations at Whitefish Lake, there was only a single lodge besides his own, yet though the heathen Indians were afraid and shy at first, he was able to gain their confidence, until they came in great numbers and listened to the preaching of the Gospel, and many of them found Christ. There were now in his mission about four hundred professing Christianity. After recounting the

early attempts at farming by the Indians, he said that now almost every family owned a yoke of oxen, with cows, pigs, and other animals, besides a small farm, and they were able to live in comfort. In the days of heathenism the women were treated as chattels and slaves, and had to do the work around the camp, but since the people became Christians, the men shared the burdens and treated the women well. With the progress of civilization, the women were no longer contented with two yards of cloth, or a buffalo hide for a dress, and the fashion of permitting the hair to hang down, without any trimming, was passing away, and now they were adopting the styles of their white sisters, and in their own persons and homes aiming at cleanliness, beauty and comfort. When the traders saw that the people were making progress, they were anxious to establish posts in the vicinity of the mission, but he would not grant them permission, as that would mean baneful influences, which were certain to injure his work. The people were zealous in attending the means of grace, and there were two local preachers, who conducted services, when he was absent, five class-meetings were held every week, and beside these, there were two day-schools, and a Sabbath-school. Before the missionary went among the people, the war-whoop and the war-songs resounded in the air, but since the Gospel touched their hearts, the songs of the Christian faith were heard, and often when travelling over the prairie, and away hunting the buffalo, their voices were attuned in songs of praise which were delightful to hear. This was the burden of the speech of Steinhauer, on that memorable night in Brandon, the last time that he was to appear before a white audience, for sooner than he thought, he was to bid farewell to friends and cease to work.

A severe epidemic of influenza visited the settlement in December, 1884, and many of the natives were stricken, the aged missionary being among the number. On Sunday, December 14th, he preached at the morning and evening services and visited the sick, and then returned, having looked for the last time upon the beauties of the country where he had spent so many years. For two weeks he lingered, his son Egerton taking up his duties, and on Sunday evening, the 29th, he called his family around his bedside, and exhorted them to be faithful to Christ. At his request they sang "The Gates Ajar," and then he slept. On the following evening about six o'clock the missionary breathed his last, and passed away, without a groan or struggle,

to be forever with the Lord. The chief of the tribe, the sons of the missionary, and some of the Indians, knelt by their devoted friend, and thanked God for the noble character, unselfish service, and beautiful life. Thirty-six hours later, Benjamin Sinclair, the faithful Cree laborer, passed to his reward. He was the son of a trader of the Hudson's Bay Company, and was born on the south shore of Hudson's Bay. In his young manhood he and his wife became Christians. For several years he labored as an evangelist, and was a devoted servant of Christ for nearly forty-five years. As he was passing away, the last words he uttered were, "I love Jesus," and then he quietly fell asleep. On New Year's Day, 1885, in a single grave were laid the remains of the missionary and his loyal helper. Both of these aged servants of God were saved the pangs of sorrow which came to many hearts, in the second Riel Rebellion, which followed in a few months after their passing, for scarcely had they laid down their heads in peace than the sounds of war were heard upon the prairies of the west.

From the drunken orgies, and the superstitious of the Ojibway camp, to the heroic and noble position of saviour of the Cree Indians, the founder of a civilized state of society, translator of the Scriptures, linguist, and native statesman is a long stride and a wide contrast, but the hidden forces have their own lesson, in the power of the Gospel to elevate the lowest, and transform all grades of intellect and types of manhood into strong and pure characters, worthy of admiration and imitation. One of the noble helpers of the brave Steinhauer was Paken, the chief of the tribe at Whitefish Lake, who was led to Christ by Rundle, the first Methodist missionary to the Indians in the Saskatchewan country. His sense of justice was keen, and his loyalty to Christ was intense, and his uprightness taught the white man that the Indian could be honorable as well as other men, and more so than some who had enjoyed greater privileges. As an instance of his integrity, when along with his people he was waiting for the arrival of the Government Commissioner, and his party, and Saturday evening arrived with his people hungry and proposing to take the goods which were ready for distribution, he refused to touch them, but rode at a rapid pace, and found the party encamped ten miles distant, where he spoke of the starving condition of the natives, who had been waiting for him. The Commissioner suggested that they wait till Sunday

when the goods would be distributed and a council held, but Pakan boldly informed him that they were Christians, and would neither take goods on Sunday, nor meet in council. At last an officer was sent to give the provisions on that night, though it was dark, and when the Commissioner and his party arrived on Sunday, they found the Indians worshipping God, and for them there was no salute, as befitting representatives of the Sovereign, and the council was not held. There was no man more loyal to the flag of his country than Pakan, for during the second Riel Rebellion, when runners from the hostile Indian tribes came to his camp to persuade his young men to join the rebels, he deliberately shot one of them with his own hand, and then went to the General commanding the forces, and gave himself up. Fortunately, he was treated as a loyal subject who had acted in the interests of peace, and when he accompanied John McDougall and two other chiefs, on a tour of some of the Canadian towns and cities, he was publicly thanked for his loyalty and bravery.

When the news of Steinhauer's death reached the outer world, there were numerous expressions of sorrow, and several tributes to his worth, and among the number was the following, from his fellow-missionary, Thomas Woolsey:

"And so my fellow-laborer for nine years in the Saskatchewan Valley has entered into rest! Well, he has but

'Gone a stage before,
Where passing tempests never roar,
Nor he can sin or suffer more.'

Herein, however, is the great consolation that the friendship, begun thirty years ago, when he and I were appointed to that field of toil and self-sacrifice, remained unbroken to the last, only to be renewed in the better land; and I am prepared to affirm that he, throughout the whole of that period, proved to be 'a workman that needeth not to be ashamed, rightly dividing the word of truth,' and so successfully that many of the natives will be the crown of his rejoicing in the day of the Lord Jesus. The Cree language being so nearly allied to his own vernacular (the Ojibway), he, nearly half a century ago, commenced the study of the Cree, and ultimately became quite proficient therein: and thus, by the good hand of God toward him, favored with marked success in the discharge of the duties in his high vocation. Some one, more erudite than myself, will, I hope, furnish an epitome of his varied talents as schoolmaster, interpreter, trans-

lator and missionary during forty-five years of his eventful life; but I wish to acknowledge my indebtedness to him for a thorough revision of our Catechism and Indian hymn-book, in the Cree syllabic characters, invented by the late Rev. James Evans, thus greatly assisting me in superintending in 1865 the reprinting of the book in question. The quiet and unobtrusive demeanor of my friend and brother in Christ, proved to a demonstration that he did not seek the praise of men. Hence, except to the favored few, but little is known of him by the outer world. This, then, is my apology for giving the above, especially as increased years and observation bring me to endorse the truth, that—

‘Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.’



INDIAN METHODIST CHURCH AT NORWAY HOUSE.

But this I know, that when the great Book shall be opened, in which all our lives are written, it will contain a good account of this honored servant of Christ.

‘Rest, warrior, rest! thy work is done,
With myriads more thy voice unite;
For life eternal thou hast won
Through Him, who doeth all things right!’ ”

Steinhauer's work as a translator has been of untold benefit to the Cree Indians. He was well qualified for the duties of a translator, as he had not only a thorough grasp of the English tongue, but he was well versed in the Greek language, and best of all, he possessed a deep insight into the genius of the Ojibway and Cree languages, and of the latter was proficient in the Wood and Plain dialects, being interpreter for several years, and speaking these native tongues with a skill known only to those who have spent all their days in the native camps. The Bible and other books in the Cree language have quickened the intellects of the red-men,



BRANDON INDIAN INSTITUTE FOOTBALL TEAM.

Indian boys prepared for the new conditions of life which face the Indian to-day.

aroused them to strive after independence, and made them feel that they were men, and the knowledge of salvation which followed the preaching of the Gospel, and the study of the Scriptures brought peace and contentment, and saved them from despondency and rebellion amid the changed conditions. He laid the foundations of an exalted civilization, yet such as not to depress the Indians, when he began with the day school and farming, and continually gave the people wise counsel, showing them that the buffalo must pass away, the fish in the lakes would only furnish a precarious means of living, and if they were

going to live in comfort, they must till the soil. And he did not wait till the white man came with his vicious example, but by precept, and taking the plow himself, he led the way. He taught his people how to build houses, and keep them neat and clean, his personal industry incited them to regular methods of work, until new habits were formed, and he ever pointed them toward a position of competency, which would ensure peace and comfort in old age. At great risk of life and amid many hardships, he visited distant camps of Indians, and told with glowing eloquence the story of the Cross. If strong and beautiful lives of men won from sin, and the depths of paganism, through preaching,



BRANDON INDIAN INSTITUTE—A SUNDAY SCHOOL CLASS AND THEIR TEACHER.

Well-trained Indian girls—the women of to-morrow.

are evidences of ability in a preacher, then Steinhauer was an able and eloquent preacher, for many trophies of grace did he win among the lodges of the Ojibways and Crees. During forty-five years spent as a missionary he saw many heathen become earnest followers of Christ, and he was permitted to listen to the glorious testimony of many to the power of Christ, and as they passed from earth they went away rejoicing in the love of Christ. His work abides in the missions he began, the Scriptures and the hymns he translated, the civilization which he introduced, the men and women who found Christ at his feet, and have gone to the land where the inhabitant is never sick, the people who have

been educated in the schools, the loyal souls who still remain, heroic in the faith, and in his own family, and his two sons, upon whom his mantle has fallen, and are now preaching the Gospel in the Cree tongue.

The Indian problem has been long with us, and is likely to stay, but the contrast between the Indian in the days of the buffalo, nursed in superstition, cursed by the whiskey-trader, and a slave of vice, and the man on the reserve, quietly following in the path of virtue, and desirous of serving God, is sufficient to compel us to acknowledge that a Christian Indian is a better man for the country and for himself than the man with the blanket, living under the fear of the medicine-man. It was my privilege to labor in the same district with this devoted man for four years before his death, and I was deeply impressed with his saintly character and ability. He was low of stature, overflowing with energy, and when his genial smile lit up his face and his eyes glistened, it was the prophecy of a humorous sentence from his lips. To know him was to love him as a man and a friend, and to learn about his work was to admire his faith and activity, and to recognize a hero in common garb. His presence in our annual meetings of the district was to be assured of notable reminiscences told in a racy fashion, which made our ears tingle and long for more of his wonderful narrations. Gentle in his demeanor, his speech was seasoned with grace, and his quiet manner stamped him as one of nature's noblemen, who had not lost his native dignity through associating with the pagans, but rather had maintained his courtly style, that he might elevate his fellows, and teach them how to live. Thus this saint walked among us, and we required no monument of marble, or bronze tablet to perpetuate the memory of his noble deeds, for these were engraven on human hearts, and are as abiding as eternity. When Principal Grant passed through the country in 1872, he spoke in glowing terms of Steinhauer's work among the Cree Indians. In his popular work, *Ocean to Ocean*, after referring to the mission work at Victoria, and the teacher there, he says: "Mr. Snyder had been schoolmaster for the last few years at Whitefish Lake, a settlement of Crees fifty miles to the north, where good work has been done. He had eighty Cree children at his school. When the Indians moved out to the plains to hunt buffalo, the master would pack up his spelling books and slates, and go off with them, setting up his establishment wherever they

halted. He spent from two to six months of the year teaching in this rotary style,—hunting half the day, teaching the other half. The Crees at Whitefish Lake are all Christianized and value the school highly. They are beginning to settle down to steady farming work too, several families not going to the plains now, but raising wheat, barley and potatoes instead.”

Look not at the simple mound in the heart of the country where he spent so many heroic years for his monument, for no marble shaft can speak the language of the heart, ask not the men who have treasured precious memories of the noble life of their sainted leader for the thrilling story of his courage and endurance, but look around at the changed conditions, the villages of Christian Indians, scan the Cree literature for evidences of his genius, and then gather up the work of nearly fifty years, with the eternal influences which they bear, and you may in a measure glean a little of the character and work of this faithful man, won from the wigwams of the Ojibways, and destined to carry the message of the Cross to the Crees of the distant west. Steinhaner, the Ojibway lad, may be forgotten by the remnant of his tribe who lingered around the central lakes of the Dominion of Canada, and with the passing of the years the Crees may forget the name of the founder of their new civilization, but his life and labors are in-wrought in our national history, and he belongs to the common faith, for whoever brings the vision splendid to souls in quest of the Master of the Holy Grail, and helps the feet of weary men and women to climb the golden stairs that lead to the altar of God, is a benefactor of his race, and a member of the universal church. Born among the wigwams, he died among the lodges, and became the brother of us all.

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